

OUTLINE OF THEOLOGY

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INTRODUCTION

The Meaning of Theology

Theology is a study of Christian doctrine and faith. The Queen of sciences, Theology is an attempt towards a systematic exposition of and presentation of Christian doctrine.

The Need of Theology

1. For a clear understanding of faith
2. As a rational and articulate defense of faith (1Pe. 3:15)
3. For a systematic presentation of God's revealed truths (2Ti. 2:15)
4. As a guard against heresy and false teachings (Mat. 22:29; Gal. 1:6-9; 2Ti. 4:2-4)
5. For spiritual growth and maturity as Christians (Eph. 4:14).

Divisions of Theology

1. **Biblical (Exegetical) Theology:** Often studied as Old Testament Theology and New Testament Theology based on an exegesis of the Bible.
2. **Historical Theology:** Study of the origin and development of theological perspectives in the context of their historical background.
3. **Systematic Theology:** Systems of theology or systematic arrangement of a presentation of doctrines.
4. **Practical Theology:** Application of Theology. Disciplines: *Homiletics, Pastoral Theology, Christian Education, Worship (Liturgies), Evangelism, Church Polity (Forms of Church Organization and Government).*

Different Theologies

1. **Roman Catholic Theology** – Authority of the Bible (includes Apocrypha) and the Pope's authoritative pronouncements *ex cathedra* (from the chair); saving grace communicated through the 7 sacraments; and Mary is merciful mediator between man and Christ.
2. **Lutheran Theology** – The 3 fundamental doctrines are *sola scriptura* (Scripture alone), *sola gratia* (grace alone), and *sola fide* (faith alone). Scripture alone is authoritative and salvation comes only by grace through faith. The Spirit uses an infant baptism to produce faith in them and bring them to salvation.
3. **Reformed Theology - built** around the central theme of the sovereignty of God. *Sola scriptura*, the sole authority of Scripture in matters of doctrine. Total depravity of all men, Unconditional election, Limited atonement, Irresistible grace, Perseverance of saints.
4. **Arminian Theology** – tries to preserve justice (fairness) of God. God's sovereignty along with human responsibility and freedom. Conditional election (predestination on basis of foreknowledge).
5. **Wesleyan Theology** – is essentially Arminian but has a stronger sense of the reality of sin and of dependence on divine grace. The ultimate standard for faith and practice is the Bible. Four means by which truth is mediated: Scripture,

reason, tradition, and experience. Salvation is a 3-step process of grace: prevenient grace, justifying grace, and sanctifying grace. Prevenient grace keeps one from straying very far, and enables one to respond to the gospel. Justifying grace produces salvation in those who respond positively. Entire sanctification or perfection in love is the Holy Spirit's second work of grace.

6. **Liberal Theology** – Immanency of God. Unitarianism. Fallibility of Bible. Denial of Fall, original sin, and substitutionary nature of the Atonement. Christ will not personally return.
7. **Existential Theology** – 'Demythologizing' of Scripture – interprets everything supernatural as mythical. A statement about God is basically a statement about man. The Trinity is a myth. The historical Jesus is not very much known. Salvation is self-realization.
8. **Neo-orthodox Theology** – Hermeneutical. God cannot be known through proofs but only through encounter in revelation. Natural revelation, if it exists, is ineffective towards salvation. Revelation is personal not propositional. The Bible is human and fallible and is reliable only to the extent that God reveals himself through encounters with Scripture. Historicity of Scripture is unimportant.
9. **Liberation Theology** – Theology is not dogmatic but liberative. God is immanent and mutable, the God of the oppressed. Jesus was a messiah of political involvement. The Bible is not concerned with eternal truths but with specific history (often unreliable). The Exodus account proclaims liberation. Salvation is social change.
10. **Feminist Theology – 3 Models:** Rejectionists – reject Bible as patriarchal; Evangelical – The Bible teaches mutual submission and roles of women and men are complementary; Reformist (Liberation) – Discards Bible and Christian tradition as patriarchal and desires to overcome it through 'proper' exegesis.
11. **Pentecostal Theology** – Emphasis on the infallibility and finality of Scripture, salvation by grace, the baptism of the Holy Spirit with evidence of speaking in tongues, restoration of the five-fold ministry in the Church, the gifts of the Spirit, baptism by immersion, holiness, prayer and fasting, evangelism of the world, spiritual warfare, and return of Christ.

BIBLIOLOGY (BIBLE)

I. Revelation

Strong: {α' ποκάλυψις}

- 1) a laying bare, making naked
- 2) a disclosure of truth, instruction
 - 2a) concerning things before unknown
 - 2b) used of events by which things or states or persons hitherto withdrawn from view are made visible to all
- 3) manifestation, appearance (Strong)

General Revelation: Psa. 19:1-3; Act. 14:15-17; Rom. 1:18-20.

Special Revelation: Concerned with the redemptive plan of God.

Special revelation is both *personal* and *propositional*.

Bible: The Written Word. All historical information (genealogies, covenants, law, events), literature (prose, poetry), prophecy, exposition (e.g. epistles) connected with and necessary for the complete understanding of the redemptive plan of God that He desires and intends us to have.

Visions, Dreams, Prophetic Word. Must accord with the Written Word (Gal. 1:8-9).

The Lord Jesus Christ: The Finality of the Revelation of God (Heb. 1:2-3)

Illumination: The Holy Spirit's revelation of the *rhema* to the human spirit, whereby man comes to an understanding of the Truth and responds to it through the help of the Holy Spirit's gift of faith. The subjective aspect of Revelation. This illumination accords with the totality of the Written Word and the Finality of Revelation in Christ (Joh. 14:26; Joh. 16:15). Necessary (1Co. 2:11).

II. The Purpose of Writing (Woodrow Kroll)

1. Precision: The Bible records the exact words in which God wanted to communicate with us.
2. Propagation: The written word spreads the message.
3. Preservation: The words are preserved in writing.

III. The Reliability of Bible

1. Historical Veracity
2. Prophetic Accuracy
3. Textual Authenticity
4. Pragmatic – *It works when put to practice.*
5. Scientific Accuracy
6. Philosophical Consistency.

IV. Inspiration

Theories of Inspiration

1. Mechanical or Dictation: The biblical author is a passive instrument in the transmission of the revelation of God. His personality is set aside to prevent its fallible intrusion.
2. Partial Inspiration: Only doctrines unknowable to the human authors are inspired. God revealed ideas which the writers penned in their own words.
3. Degrees of Inspiration: Certain portions of Bible are more or differently inspired than other portions.
4. Intuition or Natural Inspiration: Gifted individuals with exceptional insight were chosen by God to write the Bible. Inspiration is like an artistic ability or a natural endowment.
5. Illumination or Mystical Inspiration: Human authors were enabled by God to write the Scriptures. The H.S. heightened their normal powers.
6. Verbal, Plenary Inspiration: Both divine and human elements are present in the production of Scripture. The entire text of Scripture, including the very words, are a product of the mind of God expressed in human terms and conditions.

2Ti. 3:16 (Theopneustos): God-breathed Neither mechanical nor dictatorial inspiration but organic; *i.e.*, the personality of the writers was involved. The writers were Spirit-borne, led, moved (*Phero*) (2Pe. 1:21)

The inspiration is verbal; *i.e.*, it extends to the words and not just the ideas.

The inspiration is plenary; *i.e.*, full – "All scripture..." *equally*.

V. Infallibility: It is open to verification and falsification and is entirely perfect in its communication of the revealed Truth.

VI. Inerrancy: It contains no errors. **Complete Inerrancy:** The Bible is fully true in all it teaches or affirms. **Other Views: Limited Inerrancy:** Inerrant in salvific doctrines; **Teleological Inerrancy:** Inerrant in accomplishing its purpose of reconciling man to God; **Irrelevance:** The doctrine is irrelevant; the spirit or purpose of Bible should be considered.

VII. The Bible is eternal and complete.

VIII. Canon: Lit. measuring rod, rule. *Canonicity, canonical, canonize.*

This word is derived from a Hebrew and Greek word denoting a reed or cane. Hence it means something straight, or something to keep straight; and hence also a rule, or something ruled or measured. It came to be applied to the Scriptures, to denote that they contained the authoritative rule of faith and practice, the standard of doctrine and duty. (*Easton's Bible Dictionary*).

5-fold Criteria: Authorship (Prophet, Apostle, Holy Man), Local Church Acceptance, Recognition by Church Fathers, Subject matter (Sound Doctrine), Personally edifying.

The OT canon is accepted as accepted by Christ and the apostles.

The NT canon is accepted on the basis of apostolic authorship and recognition of the same by Church Fathers.

During the 3rd Council of Carthage (AD. 397) 27 NT Books were declared canonical. St. Athanasius (AD 297-373) in his 39th Paschal letter (AD 367), listed the books of the NT as we know them.

VIII. Symbols of it used in the Bible

1. Sword (Heb. 4:12) 2. Hammer (Jer. 23:29) 3. Seed (1Pe. 1:23) 4. Mirror (Jam. 1:23-25) 5. Fire (Jer. 23:29; Jer. 20:9) 6. Lamp (Psa. 119:105) 7. Food (1Pe. 2:2) 8. Water (Eph. 5:25-27) 9. Milk (1Pe. 2:2) 10. Meat (Heb. 5:12) 11. Bread (Mat. 4:4) 12. Silver (Psa. 12:6)

IX. Other Names

The Lord's Book (Isa. 34:16); The Book of Truth (Dan. 10:21); Scriptures (Joh. 10:35; Mat. 21:42); Holy Scriptures (Rom. 1:2); Sacred Books (Dan. 9:2; Heb. 10:7); The Oracles of God (Rom. 3:2); The Word of God (Heb. 4:12); The Living Oracles of God (Act. 7:38).

X. The Bible Influences our: Thinking, Living, Values, Destiny.

XI. The Bible has Authority over: Human Wisdom, The Church, Our Experience, The Christian.

THEOLOGY PROPER (GOD)

I. The Existence of God

Arguments: From cause-effect (cosmological argument), from design-designer (teleological argument).

II. The Nature of God

Westminster Catechism: "God is Spirit, Infinite, Eternal, and Unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth."

III. Attributes of God

a. God's Inner Nature (Unrelated Attributes)

(i) **Spirit** (Joh. 4:24) (ii) **Infinite – Immense** in relation to space (1Ki. 8:27), **Eternal** in relation to time (Exo. 15:18; Deu. 33:27) (iii) **One** (Exo. 20:3; Deu. 4:35,39; 1Sa. 2:2; 1Ti. 1:17)

b. God in Relation to the Universe (Active Attributes) –

(i) **Omnipotent** (Gen. 1:1; Gen. 17:1; Job. 40:2; Amo. 4:13; Mat. 19:26) (ii) **Omnipresent** (Gen. 28:15-16; Psa. 139:7-10) (iii) **Omniscient** (Gen. 18:18-19); 2Ki. 8:10-13; Jer. 1:4-5; Rom. 8:27-29; 1Pe. 1:2) (iv) **Wise** (Psa. 104:24; Pro. 3:19; Jer. 10:12; Dan. 2:20-21; Col. 2:2-3) (v) **Sovereign** (Dan. 4:35; Mat. 20:15; Rom. 9:21)

c. **God in Relation to Moral Creatures (Moral Attributes)** (i) **Holy** (Exo. 15:11; Lev. 11:44-45; Rev. 4:8) (ii) **Righteous** (Ezr. 9:15; Psa. 116:5; Rev. 16:15) (iii) **Faithful** (Exo. 34:6; Mic. 7:20; 2Ti. 2:13; Rev. 15:3) (iv) **Merciful** (Tit. 3:5; Psa. 32:5) (v) **Love** (Deu. 7:8; Joh. 3:16; 1Jo. 4:9-10) (vi) **Good** (Psa. 25:8; Psa. 85:5; Act. 14:17)

TRINITY

I. Essential Elements of Trinity

1. God is One.
2. Each of the persons within the Godhead is Deity.
3. The oneness of God and the threeness of God are not contradictions.
4. The Trinity (Father, Son, and Holy Spirit) is eternal.
5. Each of the persons of God is of the same essence and is not inferior or superior to the others in essence.
6. The Trinity is a mystery which we will never be able to understand fully.

II. Natural Illustrations 1x1x1=1 (Nathan Wood)

1. Length x Breadth x Height = Space
2. Energy x Motion x Phenomenon = Matter
3. Future x Present x Past = Time
4. Space x Matter x Time = Universe
5. Nature x Person x Personality = Man

III. Philosophical Rationality of Trinity

1. Provides the rational-eternal basis for moral categories - If God was a not a Trinity, then categories such as love, joy, and goodness couldn't be absolute.
2. Provides the rational-empirical basis for epistemic categories - if God was not a Trinity, then the knowledge as a subject-object relationship, as analytic-synthetic distinction, and Truth as such couldn't find an original ground.
3. Provides the relational basis for interpersonal relationships. Therefore, Christ could pray regarding His disciples, "that they may be one, as We are" (Joh. 17:11).
4. Provides the metaphysical ground for a pluralist reality, and unity in diversity of the uni-verse.

III. Scriptural Proofs

Deu. 6:4; Psa. 2:7; Heb. 1:13; Psa. 68:18; Isa. 6:1-3; Isa. 9:6; Gen. 1:2; 1Ti. 1:17; 1Co. 8:4-6; 1Pe. 1:2; Joh. 1:17; Phi. 2:11; Mat. 3:16-17; Act. 5:3-4

IV. False Views of Trinity

1. Unitarianism – Father is creator, Son is creature, Spirit is impersonal.
2. Sabellianism – (Modalism) Father (OT), Son (NT), Spirit (Present).
3. Tritheism – Father, Son, and H.S. are three distinct gods.

CHRISTOLOGY (JESUS CHRIST)

I. Nature

1. The Son of God – Deity
2. The Word – Preexistence & Activity
3. Lord - Sovereignty
4. The Son of Man – Humanity
5. The Christ – Official Title and Mission
6. Son of David – Royal Lineage

II. Offices

Prophet – Mar. 6:15; Joh. 4:19; Joh. 6:14; Joh. 9:17

Priest – Heb. 2:14-16; Heb. 8:3; Eph. 1:6

King – Gen. 14:18-19; Heb. 7:1-3; Psa. 110:1-4; Zec. 6:13

III. Work Mat. 1:21; Joh. 1:29; 1Co. 15:1-3

IV. The 2nd Person

Co-Eternal, Co-Substantial, Co-Equal With Each Of The Person Of Trinity (Nicea 345 AD)

Christ's Two Natures: Unmixed, Unchanged, Undivided, Inseparable. (Chalcedon 451 AD)

V. Christological Heresies (in bold, acceptable)

1. Ebionism – Denied deity and pre-existence of Christ.
2. Docetism – Denied His humanity; affirmed His deity; Jesus appeared human but was really divine.
3. Arianism – Denied deity; Christ was the first and highest created being *homoiousia*, not *homoousia*. **He is subordinate to the Father.**
4. Appollinarianism – Denied human spirit of Jesus. The divine Logos took the place of the human mind. **Affirmed Christ's deity and real humanness** (not complete humanness).
5. Nestorianism – Denied union of natures, the unity of Christ's person. The union was moral, not organic-thus two persons. The human was completely controlled by the divine. **Distinguished human Jesus, who died, from Divine Son, who cannot die.**
6. Eutychianism – Denied distinction of natures; **monophysitist**; the human nature was swallowed by the divine to create a new third nature. **Maintained the unity of Christ's person.**

VI. Kenosis – Phi. 2:7: Lit. to empty oneself, KJV: 'made himself of no reputation,' i.e., to take the form of servant, of man. The context means that Christ being the Son of God chose to stoop down to live a life of a servant, and being tested and found obedient in all, is now exalted above all creatures as the One in whom the will of God is finally accomplished; He is the embodiment and finality of divine will; and, therefore, worthy of rulership and judgment. Christ lost neither the divine consciousness nor the divine attributes, neither did he withdraw from divine activity in the kenotic event.

Other Kenotic Theories

1. Christ emptied Himself of Divine Nature.
2. Christ emptied Himself of Eternal Form (which He exchanged for a temporal one).
3. Christ emptied Himself of relative attributes, namely omnipotence, omniscience, and omnipresence.
4. Christ emptied Himself of the integrity of infinite divine existence. The Logos became assumed dual consciousness at incarnation: the divine continued apart from the human, while the human was unaware of the cosmic functions of Deity.
5. Christ emptied Himself of divine activity by turning over all His

duties to the Father.

6. Christ emptied Himself of the actual exercise of divine prerogatives. He retained His divine consciousness but renounced the conditions of infinity and its form.

Sub-Kenotic Theories

1. Christ emptied Himself of the use of divine attributes though possessing them. He chose not to use them.
2. Christ emptied Himself of the independent exercise of the divine attributes. He worked in submission to the Father.
3. Christ emptied Himself of the insignia of Majesty, the prerogatives of deity, the outward form of deity.

VII. The Person of Christ

1. **Preincarnate – Pre-existence** (Joh. 1:1; 1Jo. 1:1; Joh. 17:5). **Participation in creation** (Gen. 1:26; Pro. 8:30; Col. 1:15; Joh. 1:3; Col. 1:16; 1Co. 8:6). **Christophanies** (Gen.18,19; Hos.1:7; Gen.22,31; Exo. 3:2; Exo. 14:19; Num. 22:22; Judg.6).
2. **Divine Nature – Divine Attributes** (eternal-Joh. 1:1; Joh. 8:58; Joh. 17:5; omnipresent- Mat. 28:20; Eph. 1:23; omniscient-Jn.16:30;21:17; omnipotent- Jn.5:19; immutable- Heb. 1:12; Heb. 13:8). **Divine Offices** (Creator- Joh 1:3; Col 1:16; Sustainer- Col. 1:17; Heb. 1:3). **Divine Prerogatives** (forgives sin – Mat. 9:2; Luk. 7:47; raises dead- Joh. 5:25; Joh. 11:25; executes judgement- Joh. 5:22). **Identified with OT YHWH - I AM** (Joh. 8:58; Joh. 12:41; Joh. 8:24; Joh. 8:50-58). **Divine Names** (Alpha & Omega-Rev. 22:13; I AM –Joh. 8:58; Immanuel- Mat. 1:22; Lord-Mat. 7:21; Son of God- Joh. 10:36; God- Joh. 1:1; 2Pe. 1:1; Tit. 2:13; 1Jo. 5:20). **Divine Relations** (Image of God- Col. 1:15; Hb.1:3; One with Father- Joh. 10:30). **Accepts Divine Worship** (Mat. 14:33; Mat. 28:9; Joh. 20:28-29). **Claims to be God** (Jn.8:58; Joh. 10:30; Joh. 17:5 – in such case, He is either *liar, lunatic, or the Lord* that He claims to be, but never can be regarded as merely a good moral teacher).
3. **Human Nature – Human Birth** (Mat. 1:18; Mat. 2:11). **Human Development** (Luk. 2:50-52). **Essential Elements of Human Nature** (Human body – Mat. 26:12; Joh. 2:21; Reason & will – Mat. 26:38; Mar. 2:8). **Human Names** (Jesus -Mat. 1:21; Son of Man- Mat. 8:20; Mat. 11:18; Son of Abraham- Mat. 1:1; Son of David- Mt.1:1). **Sinless Infirmities of Human Nature** (weariness-Joh. 4:6; hunger- Mat. 4:2; Mat. 21:18; thirst- Joh. 19:28; temptation- Mt. 4; Heb. 2:18). **Repeatedly Called a Man** (Joh. 1:30; Joh. 4:9; Joh. 10:38).
4. **Union of Natures – Theanthropic** – The person of Christ is theanthropic; He has two natures, divine and human, in one person. **Personal** – Hypostatic union, constituting one personal substance: two natures but one person. **Includes the Human and Divine Qualities and Acts** – Both the human and divine qualities and acts may be ascribed to Christ under either of His natures. **Constant Presence of Both Humanity and Divinity**- His natures cannot be separated.
5. **Character – Absolutely Holy** (His human nature was created holy –Luk. 1:35; He committed no sin – 1Pe. 2:22; He always pleased the Father- Joh. 2:22). **Possesses Genuine Love** (Laid down His life – Joh. 15:13; His love surpasses all knowledge- Eph. 3:19). **Truly Humble** – Phi. 2:5-8. **Meek**- Mat. 11:29.

Balanced – 'He was grave without being melancholy. He was joyful without being frivolous.' **Prayerful** – Mat. 14:23; Luk. 6:12). **Incessant Worker** – Joh. 5:17; Joh. 9:4). **Stern** (Mat. 16:33; Mat. 23:13-36). **Wise** (Mat. 22:19; Joh. 2:24; Joh. 7:1). **Compassionate** (Mat. 14:14; Mat. 15:32; Mat. 20:34).

VIII. Impeccability of Christ

Definitions: **Peccability** – Christ could sin; **Impeccability** – Christ could not sin. **Questions:** If Jesus could not sin, how could He be truly human? Vs. If Jesus could sin, how could He be truly divine? **Points of Agreement:** **Christ's temptations were real** (Heb. 4:15); **Christ experienced struggle** (Mat. 26:36-46); **Christ did not sin** (2Co. 5:21; Heb. 7:26; Jam. 5:6; 1Pe. 2:22; 1Pe. 3:18). **Conclusion – Impeccability:** Temptation implies possibility of sin in general (humans) but not in specific (Christ). For instance, the testing of gold implies the possibility of things not being gold in general, but not the possibility of pure gold not being pure gold. The end of testing gold is to distinguish true gold from false gold. Thus, Christ's not falling in sin proves He could not sin. Since, Jesus is God and sin is rebellion against God, Jesus could not sin, for it is impossible for Him to rebel against Himself, unless His omniscience and omnipotence were brought into question. Thus, being human, He was tempted, but being divine and undivided in His moral nature, He was essentially holy and so could not sin.

PNEUMATOLOGY (HOLY SPIRIT)

I. Nature

Names.

Spirit of God – Person, Executive of the Godhead
Spirit of CHRIST. Rom. 8:9 – Sent in Christ's Name (Jn.14:26; Joh. 16:14; Mat. 18:20; Rom. 8:9-10)
Comforter – Jn. 14-17
Holy Spirit of the Holy One. Sanctification
Holy Spirit of the Promise – Luk. 24:49; Eze. 36:27; Gal. 3:14
Spirit of Truth – Joh. 14:17
Spirit of Glory – 1Pe. 4:14
Spirit of Grace – Heb. 10:29
Spirit of Wisdom & Knowledge Isa. 11:2
Spirit of Life – Rom. 8:2; Rev. 11:11
Spirit of Adoption – Rom. 8:13

Symbols

Fire – Isa. 4:4; Mat. 3:11
Wind – Eze. 37:7-10; Joh. 3:8; Act. 2:2
Water – Eze. 17:6; Joh. 3:5; Joh. 4:14; Joh. 7:38,39
Seal – Eph. 1:13; 2Ti. 2:19
Oil – Psa. 92:10; Luk. 4:18; Act. 10:38; 1Jo. 2:20
Dove – Mat. 3:16-17;

II. Personality

3rd person of the Godhead – Mat. 3:16-17; Joh. 14:16
Has knowledge – Isa. 11:2; Rom. 8:27
Has feeling – Isa. 63:10; Eph. 4:30
Has will – 1Co. 12:11

III. Attributes

1. Is Divine (Act. 5:3-4)
2. Eternal (Heb. 9:14)
3. Omnipresent (Psa. 139:7)

4. Omniscient (Joh. 14:26; Joh. 16:13)

IV. Works

1. Active in Creation (Gen. 1:2; Job. 33:4; Psa. 104:30).
2. Inspired the Bible Writers (2Pe. 1:21).
3. Empowered the conception of Christ (Luk. 1:35).
4. Convicts of sin (Joh. 16:8; Gen. 6:3).
5. Regenerates (Jn. 3:5-6).
6. Counsels (Joh. 14:16-17; Joh. 16:7-14).
7. Brings assurance of salvation (Rom. 8:15).
8. Teaches or enlightens (Joh. 16:12-14; 1Co. 2:13).
9. Aids in prayer (Rom. 8:26-27).
10. Resurrected Christ (Rom. 8:11; 1Pe. 3:18).
11. Calls to service (Act. 13:4).
12. Seals the elect's salvation (Rom. 8:23; 2Co. 1:21-22; Eph. 1:13-14; Eph. 4:30).
13. Indwells the believer (Rom. 8:19; 1Co. 3:16-17; 1Co. 6:19).
14. Works in the church (1Co. 12:7-11).

V. Baptism in the Holy Spirit

It's a promise of the Father (Act. 1:3).

It's a promise of Jesus (Jn. 16).

Baptizer – Jesus Christ (Mat. 3:11)

Initial Sign – Speaking in Tongues (Act.2, 10)

Meaning – Anointing, Filling, Being immersed

Results – Power, boldness, guidance, miracles, gifts of the Spirit

Means – Faith (Gal. 3:14), Laying of Hands (Act 8)

Prerequisites – Salvation, Desire, Prayer, Expectancy, Water Baptism

VI. Gifts of the Spirit (1 Co. 12)

Gifts of Power – Faith, Healing, Miracles

Gifts of Knowledge – Word of Kn. W/Wisdom, Discern./spirits

Gifts of Speech – Tongues, Interpretation, Prophecy

VII. Fruit of Spirit (Gal. 5:22-23)

VIII. Offences Against the Spirit

1. Resisting the Spirit (Act. 7:51)
2. Insulting the Spirit (Heb. 10:29)
3. Blaspheming (Mat. 12:31-32)
4. Grieving (Eph. 4:30-31)
5. Lying (Act. 5:3)
6. Quenching (1Th. 5:19).

CREATION

I. Theories of Creation

Evolutionism, Deism, Dualism, Non-Dualism, Polytheism, Pantheism, Materialism, Panentheism.

II. Origin of Creation

1. **The Six Days of Creation** (Gen. 1, 2; Exo. 20:11)

False Views: Gap Theory, Progressive Creationism, & Theistic Evolutionism- None of them have support from traditional

hermeneutical history nor explicit Biblical support (except recourse to jumble of words and out-of-context interpretations) nor authoritative support from scientific discoveries or theories.

2. **Creatio ex nihilo** – Creation out of nothing (Heb. 11:3). The world, therefore, is basically nothing in itself and by itself.

3. **Free Creation** – God didn't create the world out of necessity, but

of His own free and sovereign will.

4. Creation of Darkness – Darkness is not co-eternal with God and, therefore, a created reality ([Isa. 45:7](#)).

5. Creation of Space-time- God is not contained by space, neither does He move in time; space and time are physical dimensions (conditions) of material objects and are part of creation. It is, therefore, false to conceptualize a spatio-temporal God. Creation of Time ([Psa. 90:2](#) – 'or ever thou hadst formed {Hb. *Chul*- to rotate, spin} the earth and the world').

6. Creation of Life- biological (flora and fauna). Unconscious and world-conscious creation.

7. Creation of Humans- rational, moral, volitional, spiritual. Self-conscious and God-conscious.

III. Nature of Creation

1. Spatio-Temporality: Linear Time; Space & Time are physical dimensions.

2. Contingency: Dependent on God

3. Plurality

4. Finitude

5. Uniformity: The Laws Of Nature

6. Open – the universe is not a closed system but open, and so miracles are possible.

IV. Purpose of Creation (Three Views)

1. Anthro-centricity – Man is at the center of creation and all is for him, the view of humanism.

2. Eco-centricity – Life (flora & fauna) is at the center of creation and eco-balance is necessary for sustenance of earth as habitat of life.

3. Christo-centricity – Christ is the center of creation and all is by Him, through Him, and for Him ([Col. 1:16](#)), 'that in all things He might have the pre-eminence' ([Col. 1:18](#)), to bring all things under the headship of Christ ([Eph. 1:10](#)).

V. Man's Relation to Creation

1. Man is to have dominion over the earth ([Gen. 1:26](#); [Psa. 115:16](#)).

2. Man is steward of God's creation ([Gen. 2:5,15](#)).

3. After Fall, nature turned hostile to man ([Gen. 3:18](#)).

4. Man was to rule by fear and violence; the age of innocence had ceased ([Gen. 9:2-3](#)).

Non-biblical Relations

1. Pantheism – Man is equal to all creation.

2. Asceticism – Physical world is man's enemy.

3. Utilitarianism – Man exploits nature.

VI. Divine Providence – The doctrine that God has not only created the world but also sustains it.

1. God is the reason behind the uniformity of the laws of nature (Job 38).

2. God rules over the world and controls its processes by wisdom and power ([Job. 38:41](#); 39; [Exo. 3:20](#); [Job. 9:10](#); [Psa. 77:14](#)).

VII. Problem of Evil – Theodicy – If God is both powerful and good then why is there evil in the world?

Non-dualism – Evil is an illusion.

Pantheism – Evil is part of the world.

Dualism – Good and Evil and two eternal forces.

Evolutionism – Evil is part of the struggle for existence.

The Biblical Answer – Evil is the result of Adam's disobedience,

whereby sin and death entered the world, sicknesses and demonic forces ran rampant ravaging human lives. God's answer is Christ by whom evil is conquered and the Kingdom of righteousness inaugurated. This is done through the atonement, whereby men are saved, and finalized at the second coming when salvation will be complete and justice fully dealt.

ANGELOLOGY (ANGELS)

I. Nature of Angels

1. Creatures ([Rev. 19:10](#); [Rev. 22:8-9](#); [Col. 2:18](#))

2. Spirits ([Heb. 1:14](#))

3. Immortal ([Luk. 20:34-36](#))

4. Numerous ([Dan. 7:10](#); [Mat. 26:53](#); [Luk. 2:13](#); [Heb. 12:22](#))

5. Sexless (Lk. 20:34-35)

II. Classification ([1Pe. 3:22](#); [Col. 1:16](#); [Eph. 1:20-21](#))

1. The Angel of the Lord ([Exo. 23:20-23](#), 32,34; [Isa. 63:9](#))

2. The Archangel: Michael ([Jud. 1:9](#), [Rev. 12:7](#)); Gabriel ([Luk. 1:19](#); [Dan. 8:16](#); [Dan. 9:21](#))

3. Elect Angels – Stood true during Satan's rebellion ([1Ti. 5:21](#))

4. Angels of the Nations ([Dan. 10:13,20](#); [Eph. 3:10](#); [Col. 2:15](#))

5. Cherubim – Connected with God's retributive ([Gen. 3:24](#)) and redemptive purposes ([Exo. 25:22](#))

F. Seraphim – 'Burning Ones' ([Isa. 6](#))

III. Character

1. Obedient ([Psa. 103:20](#); [Jud. 1:6](#); [1Pe. 3:22](#))

2. Reverent ([Neh. 9:6](#); [Heb. 1:6](#))

3. Wise ([2Sa. 14:17](#); [1Ki. 8:39](#); [1Pe. 1:12](#))

4. Meek ([2Pe. 2:11](#); [Jud. 1:9](#))

5. Mighty ([Psa. 103:20](#))

6. Holy ([Rev. 14:10](#))

IV. Work

1. God's Agents – Executors of God's decree of judgments ([Gen. 3:24](#); [Mat. 13:39-41](#), 49; [2Ki. 19:35](#); [Act. 12:23](#))

2. God's Messengers (angels) – (Lk. 11:20; [Mat. 1:20,21](#); [Gen. 28:12](#); [Rev. 1:1](#))

3. God's Servants (Heb. 1:14; [Mat. 4:11](#); [Gen. 16:7](#); [Psa. 103:20](#))

V. Classification 2

1. Ministering Spirits

2. Warring Angels

3. Worshipping Angels

4. Messenger Angels

DEMONOLOGY (Demons)

SATAN

I. Origin ([Isa. 14:12-15](#); [Eze. 28:12-19](#))

II. Character

Adversary (Satan), Slanderer (Devil), Destroyer (Apollyon), Serpent, Tempter, Prince and God of this world ([Joh. 12:31](#); [2Co. 4:4](#), [1Jo. 5:19](#); [1Jo. 2:16](#)); Father of lies ([Joh. 8:44](#)); wicked one ([Mat. 13:19](#))

III. Activities

A. Nature

1. Opposes God's work ([1Th. 2:18](#); [Mat. 13:19](#); [2Co. 4:4](#))

2. Snares the wicked ([Luk. 22:3](#); [Rev. 20:7-8](#))

3. Presumptuous ([Mat. 4:4-5](#));

4. Proud ([1Ti. 3:6](#))

5. Powerful ([Eph. 2:2](#));

6. Malignant ([Job. 2:4](#))

7. Subtle ([Gen. 3:1](#); [2Co. 11:3](#))

8. Deceitful ([Eph. 6:11](#))

9. Fierce and Cruel ([1Pe. 5:8](#))

10. Can cause physical illness ([Job. 2:7](#))

B. Sphere – Highest Circles ([Eph. 2:2](#))

C. Motives – Intent on our ruin ([Joh. 10:10](#))

D. Limitations – Only with God's permission – Time Limited ([Rev. 12:12](#))

E. Destiny – ([Gen. 3:15](#); [Rev. 12:9](#); [Rev. 20:10](#); [Mat. 25:41](#))

DEMONS

Gr. *Daimon, daimonion* – fallen spirits

I. Description: angels who fell with Satan ([Mat. 12:24](#)), divided into two groups: one group is active in opposing God's people ([Rev. 9:14](#); [Rev. 16:14](#)) and another is confined in prison ([2Pe. 2:4](#); [Jud. 1:6](#)), intelligent ([Mar. 1:24](#)), know their doom ([Mat. 8:29](#)), have their own doctrine ([1Ti. 4:1-3](#)).

II. Pictures: Scavenger Birds ([Rev. 18:1-2](#)) – unclean and dirty; Frogs ([Rev. 16:13-14](#)) – living in dark regions; Locusts and Scorpions ([Rev. 9:2-3,7-10](#)) – torturing men; Serpents and Vipers ([Luk. 3:7](#)) – totally, morally depraved in character.

III. Activities: Seek to hinder God's plan ([Dan. 10:10-14](#); [Rev. 16:13-16](#)); inflict illnesses ([Mat. 9:33](#); [Luk. 13:11-16](#)), possess animals ([Mar. 5:13](#)), promote false doctrine (1Ti. 4:1); influence nations ([Isa. 14](#); [Eze. 28](#); [Dan. 10:13](#); [Rev. 16:13-14](#)); possess unbelievers ([Mat. 9:32-33](#); [Mat. 10:18](#); [Mar. 6:13](#)).

IV. Limitations: Limited by place like unfallen angels ([Mat. 17:18](#); [Mar. 9:25](#)), are used by God for His purposes when He desires ([1Sa. 16:14](#); [2Co. 12:7](#)); may be expelled and return back to the one from who exorcized ([Luk. 11:24-26](#)).

V. Destiny: Will be cast along with Satan into lake of fire forever ([Mat. 25:41](#)).

VI. Expelling Demons

1. As a believer, you have Christ-given authority to cast demons ([Mat. 10:1,8](#); [Mar. 16:17](#)). It is Christ's power, not yours. You're only safe in Christ.

2. Christ cast them out by the Spirit of God ([Mt. 12:28](#)).

3. Prayer, fasting and total submission to God is required ([Mar. 9:29](#); [Jam. 4:7](#)).

4. Pray for the gift of discerning the spirits ([1Co. 12:10](#)).

5. Do not talk with demons, as a general rule ([Mar. 1:24](#)). They are deceivers.

6. Cast them out in the Name of Jesus ([Act. 16:18](#)).

7. Do not close your eyes when casting out demons: you are commanding, not praying; demons are sometimes seen to be physically violent ([Mat. 17:15](#); [Act. 19:15,16](#)).

8. Do not allow the demon to weaken your faith in God, His Word, and the power of Christ's Holy Spirit.

9. In every deliverance session, there must be order and discipline among the servants of God; let one minister in authority while the rest back him/her in prayer.

10. All amulets, charms, fetishes, and occultic objects must be removed before any deliverance can take place. The possession of

such things provide strongholds for demonic oppression. (Act. 19:19).

11. The delivered must be guided into confession, repentance, belief, and the infilling of the Holy Spirit to avoid serious consequences of demonic return (Mat. 12:44,45). A life of holiness and keeping in the will of God is imperative (1Jo. 5:18).

VII. Can Believers be Demon-Possessed?

1. A believer can never be demon-possessed since his body is the temple of the Holy Spirit and has no room for demons (1Cor.6:19; 1Cor.10:21).
2. Christians must guard themselves against demonic wisdom (Jam. 3:13-16; Act. 5:1-4; 1Ti. 4:1-5).
3. Christians must be sober-minded, watch and pray (1Pe. 5:8).
4. Christians must resist the devil being steadfast in faith (1Pe. 5:9; Jam. 4:7) by the blood of Christ and obedience to God's Word (Rev. 12:11; Mat. 4:4). Know that Jesus is with you (Mt. 28:20).
5. Do not give place to the devil. Watch your words, temper, actions, and relationships (Eph. 4:26,27; 2Co. 2:10,11).
6. Live a Spirit-filled life (Luk. 4:1,14; Jud. 1:20-23; Eph. 6:10ff).

ANTHROPOLOGY (MAN)

I. Origin Gen. 1, 2

II. Nature

Body – 2Co. 5:1; Dan. 7:15

Soul – Intellect, Will, Emotion

Spirit – Num. 16:22; Num. 27:16 Intuition, Conscience, Communion

III. Imago Dei

1. Kinship with God
2. Moral Character
3. Reason
4. Capacity for Immortality
5. Dominion over the Earth

At Fall the image of God in man has been marred but not erased (Gen. 9:6; 1Co. 11:7; Jam. 3:9). Man has not lost his freedom of will and power of reasoning. However, they have been severely deprived by sin. Therefore, without the work of the Holy Spirit no man can be saved. No man can climb uphill to God (Ex. 20:26). God, in Christ, and through the Spirit, meets man where he is and reconciles him to Himself (Rom. 5:8; Gal. 5:16; 1Co. 12:3).

IV. Original Sin

Pelagianism – Man's soul is created by God at birth and so is free from hereditary corruption.

Arminianism – Man receives from Adam – corrupted nature but does not receive Adam's guilt. This nature is corrupted physically and intellectually, but not volitionally. Prevenient grace enables man to believe.

Calvinism – 2 Views: Federal Headship (creationist view of origin of the soul) – The individual receives the physical nature from parents. God creates each soul. Adam was representative of all humanity and thus, when he sinned all humanity sinned. **Natural Headship** (traducianist view of origin of soul-Augustine) – The individual receives the physical nature and the soul from the parents. Thus, all people were present in Adam in germinal or

seminal form. Each individual participates in the sin of Adam. Thus, each individual inherits Adam's sin.

Conclusion: Humanity suffers death as physically (naturally) born of Adam (natural headship); Christians receive eternal life as a gift, by faith, being born, not physically but, spiritually (spiritual headship of Christ) (1Co. 15:45-50; Joh. 1:13; Joh. 3:5,6; 1Pe. 1:23).

ATONEMENT

I. Atonement in Old Testament

Origin of Sacrifice

1. **Ordained in Heaven.** Rev. 13:8; Exo. 12:3,6; 1Pe. 1:19,20; Tit. 1:2; Act. 2:23
2. **Instituted on Earth.** Gen. 3; Rev. 5:6-10

Mosaic Sacrifices – Law

OT Sacrifices good; NT Sacrifices CHRIST – Better (Heb. 10:17,18)

II. Atonement in New Testament

Atonement 'to cover' (Heb. *Kaphar*; Gk. *Katallage*) – Exchange, reconciliation, ransom, substitute, covering. (Jer. 18:23; Isa. 6:7; Psa. 32:1)

Propitiation 'removal of wrath' Rom. 3:25; removal of enmity,

Expiation – removal of sins

Substitution Isa. 53:5; 2Co. 5:21; 1Pe. 2:24

Redemption 'buy back by payment, release from bondage by paying a price' (Mat. 20:28; Rev. 5:9; Rev. 14:3,4; Gal. 3:13; Gal. 4:5; Tit. 2:14; 1Pe. 1:28)

Reconciliation 2Co. 5:18,19; Rom. 5:10; Col. 1:21; removal of enmity

Efficacy

1. **Pardon.** Joh. 1:29; Eph. 1:7; Rev. 1:5; Joh. 5:24; Heb. 9:22-28
2. **Freedom.** Rom. 6:14; Tit. 3:5-7
3. **Deliverance from Death.** 2Co. 5:21; Joh. 11:26; Rom. 8:10,27
4. **Life Eternal.** Tit. 1:2; Rom. 6:22
5. **Victorious Life.** Rev. 7:14; Gal. 2:20; Rev. 12:11

SOTERIOLOGY (SALVATION)

I. Nature

3 Aspects:

1. **Justification** – Courtroom scene – declaration as righteous.
2. **Regeneration (inward experience)** – Adoption (outward privilege) – Household scene
3. **Sanctification** – Temple scene (Luk. 2:37).

Subjective and Objective Aspects

1. **Objective Aspect** – Provided by the atoning work of Christ – Justification, adoption
2. **Subjective Aspect** – The work of the Holy Spirit – Effectual calling, conversion, regeneration, sanctification.

On the cross 'Christ procured for us salvation; the Holy Spirit produces in us salvation.' Watchman Nee

II. Justification – Rom. 4:25

1. Declared (not made) righteous – imputation of Christ's righteousness and restoration to God's favor (Rom. 3:22; Rom. 5:17; Rom. 13:21)
2. Change in standing

3. Removal of penalty. Rom. 4:7; 2Co. 5:19; Rom. 8:1
4. Forgiveness of sins. Col. 2:12,13
5. Ground – Blood (Death) of Christ. Rom. 5:9; Rom. 4:5; Rom. 3:25.
6. Means – Faith. Rom. 3:34-35
7. Spring – Grace. Rom. 3:24
8. Proof – Resurrection. Rom. 4:25

III. Regeneration – New Birth

1. New Creation – 1Co. 5:17; Joh. 3:3-7; Gal. 6:15; 1Ti. 3:5
2. New & Divine Life – Joh. 3:3-7; Eph. 2:15; 1Jo. 5:24; Rom. 6:24; Jam. 1:8; Col. 2:12,13
3. New Nature – 2Pe. 1:4; Mar. 2:21,22; 1Jo. 2:9; Col. 3:10
4. New & Divine Impulse – Act. 26:19-22

IV. Adoption (*Huiothesia* – 'placing as son')

Blessings

Family Name. 1Jo. 3:1; Eph. 3:14,15

Family Likeness. Rom. 8:29

Family Love. Joh. 13:35

Family Spirit. Gal. 4:6; Rom. 8:13

Family Service. Joh. 14:23,24; Joh. 15:8

We Receive

Chastisement. Heb. 12:5-11

Comfort. 2Co. 1:4; Isa. 66:13

Inheritance. Rom. 8:17; 1Pe. 1:3-5

Privileges

Child-like confidence. Gal. 4:5-11

Boldness, Access. Eph. 3:12

Fellowship of the Brethren. Eph. 2:19; Eph. 3:6; Col. 1:7; Col. 2:25; Rom. 16:7; Col. 4:10; Phm. 1:24

V. Sanctification. Holiness 'set apart'

Implications

Separation from the world

Dedication to God

Steps

Positional. 1Co. 6:11; Heb. 10:14

Progressive. Gal. 4:19; 2Co. 3:18; 1Pe. 2:2; Eph. 4:15; 1Pe. 1:14-15; Gal. 3:3

Prospective. Perfect. 1Jo. 3:2

Other Views of Sanctification

1. **Wesleyan:** Sanctification as 2nd Work of Grace that is result of total surrender and faith in the Holy Spirit and means perfection in love.
2. **Keswick:** Sanctification is a distinctive experience that marks the point where the defeated Christian is transformed into a victorious Christian in a total surrender and consecration to God captured in the phrase 'Let Go and Let God.'
3. **Reformed:** Sanctification is growth in holiness through spiritual disciplines.
4. **Chaferian:** At the point of conversion, Christ is accepted as **Savior** and a natural man becomes a believer, though being a carnal man; at sanctification, the carnal man accepts Christ as **Lord** and becomes a spiritual man.

ECCLESIOLOGY (CHURCH)

I. Nature

1. Name – *Ekklesia* – an assembly of called out ones
Kuriake – that which belongs to the Lord
2. Christians are called – brethren, believers, saints, elect, disciples, Christians, those of the Way (Ac. 9.2)
3. Illustrations
The Body of Christ ([1Co. 10:16](#); [1Co. 12:27](#))
The Temple of God ([1Pe 2:5,6](#); [Eph 2:21,22](#); [1Co 3:16,17](#))
The Bride of Christ ([1Co. 11:2](#); [Eph 5:25-27](#); [Rev. 19:7](#))

II. Founding

1. The Rock ([Mat. 16:18](#)) – The Confession of Jesus being the Son of the living God (His Being) and the Christ of God (His Work – Ministerial Title)

2. [Eph. 2:20](#) – Apostles & Prophets (Christ – The Corner/Cap Stone)

III. Membership – By faith in Christ and obedience in Water Baptism

IV. The Work of the Church

1. Evangelisation – [Mat. 28:19-20](#)
2. Edification – [Eph. 4:7-16](#)
3. Exaltation – Worship – [1Pe. 2:5-10](#)

V. Ordinances

1. Baptism

Mode: Immersion

Formula: Mat. 28:19

Recipient: Believer ([Mar. 16:16](#))

Efficiency: Public Acceptance

Meaning: Pictures of Salvation, Experience of Death & Resurrection with Christ, Regeneration

2. Lord's Supper

Commemoration of Christ's Death: New Covenant

Looking Forward to His Coming

ESCHATOLOGY (LAST THINGS)

The Bible teaches us that all moral beings will be brought to judgment before God in the Last Day of the world. Jesus gave the signs that precede the coming of this Last Day. They are: an increase of apostasy, of false prophets, the coming of the anti-Christ who will persecute the people of God and politically control the world, wars, earthquakes, famines, growing crime rates, rise of cults, and signs in outer space among many things ([Matt. 24](#)). After these things, the Son of God will appear in the sky with His mighty angels (2Thess.1:7). He will appear this second time for the salvation of His people and the judgment of the world (Heb.9:28). The dead in Christ will rise first and those disciples who are living will be caught up to Lord to be with Him forever ([1Thess.4:16,17](#)). The devil and his angels will be punished in hell ([Matt.25:41](#); [Rev.20:10](#)). Those whose names are not written in the Book of life will be thrown into the Lake of fire ([Rev.20:15](#)) because they will be judged according to their deeds ([Rom.2:5,6](#); [Jude 15](#)).

The faithful in Christ will inherit the Kingdom of God ([Rev.21:7](#))

I. Key Terms to the Second Coming of Christ

Parousia – [1Th. 3:13](#); [1Th. 4:15](#); lit. 'being by' 'presence'

Apocalypse – [1Co. 1:7](#); [2Th. 1:6-7](#); [1Pe. 4:13](#); lit. 'revelation'

Epiphany – [1Ti. 6:14](#); [2Ti. 4:8](#); [Tit. 2:13-14](#); lit. 'appearance'

II. Rapture: Pre-tribulation- Christ will come for His saints before the 7-year. trib. period; afterward He will come with His saints. The first stage is Rapture; the second, Revelation.

Other Views: Partial Rapture – only believers who are watching and waiting for the Lord will be raptured at various times before and during the 7-year. trib. **Mid-tribulation** – the church is raptured in the middle of the tribulation period, prior to the Great Tribulation. **Post-tribulation** – living believers are to be raptured at the second coming of Christ, which will occur at the end of the Tribulation.

DANIEL'S 70 WEEKS (DAN. 9:24-27)

Formula: 1 Week = 7 Years ([Gen. 29:7](#))

"Going forth of the commandment" – March 14, 445 B.C. ([Neh. 2:5](#))

"After 62 weeks shall Messiah be cut off." – April 06, A.D. 32 ([Mat. 21](#))

62+7 = 69 Weeks ([Dan. 9:25](#)) x 7 x 360 days = 173,880 days (Jewish Calendar)

March 14, 445 – April 06, 32 = 173,880 days (Our Calendar)

The Final Week (7 years of Tribulation) when the Anti-Christ will be revealed is the 70th week (Dan. 9:27).

Signs – Mt. 24: Wars, False Teachers, Persecution, Apostasy, Callousness, Return of Jews, Restoration of land ([Isa. 35:1](#)); Trees plantation ([Eze. 36:30](#)); Inhabiting desolate cities ([Isa. 54:3](#)); Federation of Nations (Dan.2:44), etc.

III. Millenium. Various Theories: Dispensational Premillennialism – Christ's revelation (2nd phase of 2nd Coming) will be followed by a literal 1,000 years. of reign on earth during which time the Abrahamic covenant will be completely fulfilled in Israel ([Gen. 12:1-3](#)). Its outworking is seen in the Palestinian, Davidic, and new covenants. The church shares the blessings of the new covenant, but does not fulfill its promises ([Gal. 3:16](#)). **Historic, Classical, and Nondispensational Premillennialism** – The rapture will occur at Christ's second coming and will be followed by an earthly kingdom of Christ. Church goes through the future Tribulation. Millenium is both present and future. Christ is reigning in heaven. Millenium not necessarily 1,000 years. **Postmillennialism** – The kingdom of God is now extended through teaching, preaching, evangelization, and missionary activities. Tribulation is experienced now. The world is to be Christianized and followed by a long period of peace and prosperity called the Millenium. This would be followed by Christ's return. **Amillennialism or Realized Millennialism** – There is no literal Millenium on earth after 2nd coming. The kingdom of God is now present in the world through His Word, His Spirit, His Church. Christ's return is a single event. Tribulation is experienced in this present age. Church is the new Israel.

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